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ANSARUDDIN

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Members of Majlis e Amla Mitcham Majlis (winner of Alm e Anami 2017)
with Huzur e Aqdas أیدہ اللہ تعالیٰ بنصرہ العزیز



Members of Majlis e Amla Noor Region (winner of Best Region 2017)
with Huzur e Aqdas أیدہ اللہ تعالیٰ بنصرہ العزیز

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ
In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN



Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Darsul Quran

بســــــم الله الرحمن الرحــــيم

وَٱلۡعَصۡرِ (١) إِنَّ ٱلۡإِنسَـٰنَ لَفِى خُسۡرٍ (٢)

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ (٣)

In the name of Allah, the Gracious, the Merciful. By the Ti me, surely, man is in a state of loss. Except those who believe and do righteous deeds, and exhort one another to accept truth, and exhort one another to be steadfast. (Sura Al-Asr 1-4)

It is history's infallible testimony that those individuals or nations who do not make full use of their God-given powers and faculties and of the opportunities that come to them in this life, and who defy the eternal natural laws which determine the destiny of man inevitably come to grief. It is such individuals and nations who are the losers in the race against time and it is to these that the word Al-Insan in the Sura refers. Divine laws cannot be defied with impunity and the Qur'an repeatedly draws pointed attention to the sad fate of those people who have the audacity to do so, in the words "Have they not travelled in the earth and seen what was the end, of those before them?" *(40 : 22)*.

Firm faith in eternal truths and the practical carrying out of them in our dealings in everyday life constitutes a sure guarantee for a happy, contented, prosperous and progressive life; and this is the meaning of the words "such as have faith and do righteous deeds." Man cannot escape "loss" which is the purpose or object of his life without possessing true and real faith in Divinely-revealed truths and adjusting his conduct in harmony with them. Human reason without the assistance of revealed guidance cannot be a safe guide. It is Divine guidance received through God's great Messengers that can lead safely to the desired goal. But a person, however, good and great, cannot bring about any real and permanent reformation single-handed unless the whole environment is changed, because man is strongly influenced by his environment.

In this Sura and at several other places in the Qur'an, believers have been enjoined not only to adopt right and good principles and ideals themselves but to preach them to others and thus help in the creation of a healthy atmosphere around them. They are further enjoined not to be discouraged or dismayed by opposition and persecution they might have to face in the discharge of their very difficult task but to beaAr it with patience and fortitude. Thus the Sura, in one brief verse, has laid down the golden rules by observing which one can lead a successful and happy life. Taking the word Al-Asr to mean the time of the Holy Prophet *(Bukhari)* or taking it as applying to the Latter Days, the Sara emphatically declares that the disbelieving nations with all their material resources and great power and prestige will suffer loss; only the righteous believers will achieve the noble goal they desire and pursue.





The Upper Hand is Better than the Lower Hand

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ

الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْئَلَةِ اَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى۔ (مؤطا امام مالك)

Narrated by Hadhrat Abdullah bin Umar رضي الله عنه: *"In a sermon from the pulpit, the Prophet of Allah* صلى الله عليه وسلم *) once enjoined charity and at the same time advised against begging and observed that the upper hand (of the donor) was better than the lower hand (of the receiver)." (Muatta Imam Malik).*

Explanatory Note

Of all the possible ills arising out of poverty and destitution, mendicancy and low-spiritedness and the habit of depending for livelihood on others, are the worst which generally take hold of the poor. When a destitute person sees the rich living in affluence, he falls prey, on the one hand, to low-spiritedness and to inferiority complex and on the other, he falls into the habit of begging doles of the rich, to improve his own circumstances. Our Lord صلى الله عليه وسلم, through his far-sightedness, apprehended this possible danger and his soul would not feel at rest until he had provided against this threat. His commands, accordingly, are replete with observations that show his abhorrence of begging and bid the poor to work for their living and forbid them to beg. The Hadith under review is one of the many on the subject. In this Hadith, the Holy Prophet صلى الله عليه وسلم says that while it is the duty of the rich to help their poor brethren, the poor should, however, refrain from begging and behave with dignity. In order to create among them a feeling of self-respect, he observes 'the upper hand (i.e., the hand of the donor) is better than the lower hand (the hand of the receiver).' In this brief sentence, he has in fact infused such a strong spirit of self-respect and dignity which should take quite a few volumes to explain in detail.

The holy body of his companions accorded this observation of the Holy Prophet صلى الله عليه وسلم the utmost respect. In this connection Hadhrat Ḥakim bin Ḥizam رضي الله عنه says that since after this command of the Holy Prophet صلى الله عليه وسلم, he never accepted help from anybody. He was assigned a fixed stipend by the Khalifah but he always turned it down on the ground that he would not let down his hand that the Holy Prophet صلى الله عليه وسلم had commanded to be kept up. Hadhrat Ali رضي الله عنه , a cousin of the Holy Prophet صلى الله عليه وسلم and also his son-in-law and fourth Khalifah of Islam after the Holy Prophet صلى الله عليه وسلم came of a highly respectable family of the Quraish tribe. After migration to Medina, he would take an axe, go to the jungle, cut firewood and sell it in the market to make a living but would not ask help of anybody. Hadhrat Abu Hurairah رضي الله عنه a well-known companion of the

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Writings of the Promised Messiah عليه السلام



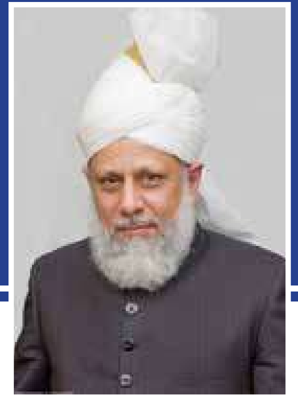
Advent of the Promised Messiah in 14th Century

I regret to say, what has gone wrong with these clerics who oppose me? Why do they not closely study the Holy Qur'an and the Traditions of the Holy Prophet صلى الله عليه وسلم? Don't they know that all the important scholars and divines of the past foretold that the advent of the Promised Messiah would take place in the fourteenth century? The visions of all the recipients of revelation also point to the same period. It is clearly recorded in the book Hujaj-ulKiramah that the advent of the Promised Messiah would not exceed the fourteenth century. It was these very people, who oppose me today, that used to shout from pulpits that even the beasts prayed for safety from the thirteenth century and that that the fourteenth century would be auspicious. How strange that in the fourteenth century, in which the Promised Imam was to appear, an impostor should appear in his place and that he should be supported by hundreds of thousands of signs and God Almighty should help him to emerge successfully out of every contest and competition! Just pause and think before trying to answer. It is easy to blurt out something thoughtlessly, and so difficult to utter a word if one fears God. Another point also worthy of your attention is that God does not grant so long a reprieve to a liar and impostor as exceeds even the period of blessed grace granted to the Holy Prophet صلى الله عليه وسلم. I am now sixty-seven and it is more than twenty three years since the call to this office. Had I really been an impostor and a liar, God would not have stretched this period so long. Some people ask what is the good of my coming? Remember, the purpose of my coming is twofold: First, Islam is under attack from other religions, which, in a manner of speaking, are eating it up and have reduced it to the level of a small and weak orphan. God has sent me at this point in time to save Islam from the attacks of false religions, and to furnish incontrovertible proofs of its rationale and verities. These proofs, in addition to the scientific and intellectual arguments, lie in the heavenly signs and blessings which have always appeared in support of Islam. A look at the current reports by Christian missionaries would apprise you of the sort of strategies they intend to employ against Islam, and how vast is the circulation of each of their publications! In these circumstances, to establish the superiority of Islam was of the utmost importance. It is to achieve this end that God has sent me and I am sure Islam is bound to triumph. Signs of this triumph have already started to appear. For this triumph no sword or gun is needed, nor has God sent me armed with weapons. He who at this time thinks of resorting to such things would be a naive friend of Islam for the purpose of religion is to conquer the hearts which the sword just cannot do. I have explained a number of times that the Holy Prophet صلى الله عليه وسلم was compelled to draw the sword only in exercise of the acknowledged right of self-defence and that too at a time when the atrocities inflicted on the Muslims had crossed all limits and the earth had literally become red with their blood. The purpose of my advent, in short, is to bring about the triumph of Islam over other religions. (Lecture Ludhiana).

FRIDAY SERMON

29th December 2017

Hadrat Mirza Masroor Ahmad,
Khalifatul-Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز



The importance of prayer and its philosophy

By the grace of Allah, Jalsa Salan Qadian has started from today. We pray to Allah that the three days of Jalsa pass in peace and security and the participants may attain the purpose for which they have come to the Jalsa. This purpose is to pray before Allah, to improve their practice and knowledge, to strengthen their relationship with Allah, and to give special attention to prayer under the influence of the spiritual atmosphere of the Jalsa.

Your prayers should not be confined to yourself but should include the progress of the entire Jamaat. Seek Allah's help and support to be saved from the schemes of Jamaat's enemies who want to harm the Jamaat in many parts of the world. And pray for Muslims in general. It is our duty to pray for the eradication of those groups and governments who are carrying out atrocities in the name of Allah and the Holy Prophet صلی اللّٰہ علیہ وسلم. Those who have gathered in the dwelling place of the Promised Messiah علیہ السلام should keep these objectives in mind. Also pray for the fulfilment of the objectives for which the Promised Messiah علیہ السلام was sent.

Pray for the world as a whole that Allah may grant them wisdom and save them from calamities. The world today stands in dire need of the prayers of the followers of the Promised Messiah علیہ السلام. I ask those gathered in Qadian in particular and Ahmadis in general to pray that Allah may grant Muslims the understanding that there is no salvation or peace for them unless they accept the one who has been sent by God. May Allah grant them this understanding as they enter the New Year.

The Promised Messiah علیہ السلام says: Prayers are not accepted unless the hearts are pure. Prayers are not accepted as long as one holds a grudge against anyone even in worldly matters. For the acceptance of prayers it is of the utmost importance that we forget our personal injuries. A pathetic and painful heart is precondition for the acceptance of prayers.

In view of the spiritual atmosphere in Qadian during these days, try to imbue your prayers with heartfelt sympathy. Even when walking around in Qadian, spend your time in prayers rather than indulging in frivolous things. The Promised Messiah علیہ السلام says: Do not imagine that mere verbal utterance is prayer. Prayer is akin to death after which one finds a new life. The one who supplicates is like one who is dead, for he puts an end to his person and his ego. When a prayer is effective it draws grace and blessings to itself. Another thing the Jamaat must avoid is frivolous talk. If we purify our tongues, God comes to our doorstep, and once He has entered the doorstep then no wonder if He comes in as well. Sin is a poison that does away with the fear of God and His love. Do not ever stop praying. It is only through prayers and repentance that one finds success. A man should keep praying even when he is not in any difficulty.

Describing the qualities of believers, the Promised Messiah علیہ السلام says: When one seeks help from God with such determination and single-mindedness as to experience deep anguish and fervour, then the door to success is opened. Two loves cannot coexist. If you love God, you will also be given the world; but you will not find God if you simply pray for the worldly matters.

Prayers are accepted when we give up our own comforts for the sake of God. There are three categories of people: Those who put themselves in hardships, those who are moderate in their efforts, and those who excel in good deeds. We should try to be among the third category that is we should try to excel in good deeds. It is of no use to remain at the same stage. See, water that remains stagnant ultimately turns bad. Hence we should always keep moving forward.

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Hazrat Musleh Mau'ood, Khalifatul Masih II, in the Eyes of Non-Ahmadis

The time of the advent of the Holy Founder of Ahmadiyya Community is known as Faij-e Aawaj *(Age of Darkness)*. Not only the followers of Islam had stopped following the teachings of Islam but the opponents and enemies of Islam were also using every means possible in their efforts to destroy and annihilate Islam. They were trying to attack Islam and the Holy Founder of Islam, Hazrat Muhammad صلى الله عليه وسلم from different directions in order to dishearten Muslims. The Holy Founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad عليه السلام, had started early in his life written and spoken struggle to establish the superiority and vitality of Islam over all other religions and most convincingly countered the attacks of the enemies of Islam. He called the opponents of Islam and non-believers to open challenges but few dared to accept his challenge.

In this connection, in the 1880's, the leaders of Arya Samaj, viz., Munshi Inderman Muradabadi and Master Murlee Dhar, etc., had discussion and debate with Hazrat Promised Messiah عليه السلام about the truthfulness of Islam and asked for a sign to prove that Islam is a living religion. Therefore Hazrat Promised Messiah عليه السلام accepted their challenge and, in order to dedicate special prayers for this purpose, spent 40 days in seclusion at Hoshiarpur.

Almighty Allah accepted his humble and sincere supplications and gave him the promise of manifesting a clear and bright sign to establish the truth of Islam. Therefore, while still in Hoshiarpur, he was given the glad tidings of a boy from his own progeny who will be endowed with many superior qualities and distinctive attributes.

He (the promised son) will be a manifestation of the majesty and mercy of Allah. He will grow with great speed (in a short period of time) and in beauty and benevolence will be like you. He will cause the excellence and eminence of Quran and Magnificence of Allah to be established in this world. He will be steadfast and of supreme resolve in his endeavours. He will be extremely intelligent and knowledgeable and he will be filled with secular and spiritual knowledge. He will be pious and handsome. He will be endowed with majesty and grandeur. Nations of the world will receive blessings from him; and he will cause the deliverance of the captives and the oppressed.

(Advertisement, February 20, 1886)

According to the revelation and knowledge given by Allah, Hazrat Promised Messiah عليه السلام presented this prophecy as a sign to his opponents and published it widely. Thereafter, on January 12, 1889, as a manifestation of this prophecy, Almighty Allah bestowed on him that beloved and revered son. Hazrat Mirza Mahmood Ahmad, the second Imam of Ahmadiyya community, Al-Muslehul Mauood was born.

The prophecy given by Allah was fulfilled. All the attributes foretold in the prophecy became evident in his noble personage. His heart was filled with the love of Allah and his holy messenger صلى الله عليه وسلم. His soul and bosom was illumined with the love and knowledge of the Holy Quran. He flourished with rapidity and became an instrument of establishing the superiority and status of the word of God *(the Holy Quran)* in all comers of the world. No scholar in the entire world could dare challenge him.

The enemies tried their level best to put obstacles in his way but Almighty Allah, purely by His grace,

utterly humiliated them all, and established the steadfastness and high resolve of Hazrat Musleh Mauood رضي اللّٰه عنه. These virtues and attributes and high stature were established with such clarity and so convincingly that not only his followers but his arch enemies and rivals, all were forced to acknowledge his status and virtues. Almighty Allah, by His grace, spread his fame in all corners of the world and people living in different parts of the world became his ardent admirers.

In the following, we are going to present, very briefly, the opinions expressed by people from different walks of life who were impressed by his personal attributes.

The Superiority of Islam and the Status of Quran

In the prophecy about Hazrat Musleh Mauood, one of the purposes of his birth was this, "So that ….. the superiority of Islam and status of Quran become manifest on people." About the fulfilment of this sign, we quote the renowned Muslim leader of Indo-Pak subcontinent and poet, the editor of daily newspaper "Zimindar", Maulvi Zafar Ali Khan. While addressing the opponents of the Khalifatul Masih II, he said:

"Listen carefully! you and your followers will never be able to compete with Mirza Mahmood Ahmad. Mirza Mahmood has the Quran and he has got knowledge of the Quran. What have you got?….You have not read the Quran even in your dreams…..Mirza Mahmood has got a community with him which is ready to sacrifice everything they have at his slightest hint…..Mirza Mahmood has got a party of preachers, experts in different fields. In every country of the world he has established his dominion." *(Aik Khaufnak Saazish, p. 196, author Mazhar Ali Azhar)*

In his tenure as the Imam of the Jamaat, he had the Holy Quran translated in different languages in order to spread it to all the nations of the world. He himself wrote the introduction to the Quran in which he answered the criticism and objection raised against Islam and the founder of Islam by orientalists and people of other religions. People from different parts of the world gave their opinions about these translations. Here are presented a few examples:

1. Mr Charles S. Bradon, Head of the Department of History and Religious Literature, Evanston University, USA, wrote that, on the whole, this is a very valuable addition in the Islamic literature in the English language. He further expressed his appreciation for the valuable addition, in English, of Islamic literature by Ahmadiyya community.

2. Famous orientalist, Mr H. A. R. Gibbs, said that it was so far the best effort in translating the Quran in English.

3. Mr Richard Bell wrote that it was an effort to interpret the Islamic teachings according to the needs of this age and its problems. It is a proof that Ahmadiyya Community was spiritually alive and progressive.

4. A. J. Arbury said that it would not be an exaggeration to consider this work to be an evidence of the command of Islamic teachings.

5. Famous Dutch Weekly Newspaper, Dewaagsohel, in its March 15, 1954 issue, writes, "In this edition the original Arabic text and its Dutch translation is given together. In its introduction, written by Hazrat Mirza Bashiruddin Mahmood Ahmad, the universal teaching of Quran has been presented as superior to the teachings of Bible and Vedas. According to this introduction the prophecies of the Old Testament are not about Messiah, instead these are about the Holy Prophet of Islam."

(Tehrik-e-Jadid and Foreign Missions).

6. Huzoor delivered a speech about Islam in the Religions Conference, in London, in 1924. Different

newspapers including The Times, Morning Post, The Daily Telegraph, Daily News and Manchester Guardian reported its summary and praised it immensely. The organizer of the conference and famous clergyman of London, Dr Walter Wash, said that he has drawn this conclusion from this conference that Islam is a living religion and this was the purpose with which the Imam of Ahmadiyya community came to London. *(Al-Mubashirat, p. 78)*

7. In 1945, Huzoor delivered a lecture in Lahore on Islamic Economic System, which was later published as a book and it was translated in different languages. Its Spanish translation was published in Spain. The second most widely published newspaper in Spain, "Madrid", wrote a review in its July 21, 1948 issue which shows how he was able to establish the superiority of Islam. "Hazrat Mirza Bashiruddin Mahmood Ahmad in his lecture, comprehensively sheds light on the teachings and the principles of Islam which enables one to comprehend that the economic system forms the basis of Islam. He has brilliantly shown the difference between the Islamic system and Communism." *(Al-Fazal, December 31, 1948)*

Handsome and Pious Son, a Righteous Servant Will Be Given To You

In addition to other signs in the prophecy one sign pertains to him being pious and handsome. In this regard Mr M. Aslam writes his impression, "We were delighted to meet with Sahibzada Mirza Bashiruddin Mahmood Ahmad. Sahibzada Sahib is an extremely courteous and modest man. In addition to being courteous, he is also a very profound thinker…. I will always remember the piety, righteousness, broadmindedness and modesty of Sahibzada Sahib."

(Ta'assurrat-e-Qadian, p.136-137)

Khan Bahadur Seth Ahmad Aladin of Hayderabad Deccan writes, "Respected Mirza Bashiruddin Mahmood Ahmad Sahib has been specially kind and benevolent towards me. His practical life, broadmindedness and unwavering faith in Allah always impressed me." *(Al-Hakam, Jubilee No., 1931)*

In 1924, on his journey to Europe, Huzoor stayed in Arab countries. During his stay in Arab countries, the press gave him extensive coverage. Here are some of the reviews of the Arab press:

1. Widely published newspaper "Akhbaar Al-Qabas", Damascus, wrote in its August 8, 1924 issue, "Indian delegation comprising of great religious scholars and learned people, led by the Imam of Ahmadiyya community, Mirza Bashiruddin Ahmad, arrived in the Capital (Damascus) and stayed in Central Hotel. During our audience with him, we observed his depth of religious knowledge, superior stature and his great devotion and dedication to Islamic interests and related matters."

2. Journal "Alif Wal Ya", in its August 9, 1924, issue, writes about their experience about an audience with Huzoor, "We met with him as representatives of our newspaper and we found that he was encircled by many of his companions. We could clearly see the signs of piety and righteousness and their love and devotion for their leader and Imam on their faces. We also saw two of the renowned scholars of Damascus, Maulvi Bahajatul Batar and Ahmad Al-noor Balaqi and quite a few of the educated young men of Damascus in his company. We observed that he spoke fluent Arabic and would frequently quote Quranic verses and sayings of the Holy Prophet صلی اللہ علیہ وسلم to support his arguments and if he could not remember any Hadeeth or Quranic verse then he would use logic. And this Mahdi Sahib (Hazrat Imam Jamaat) is of average height and wears his national Indian dress and wears a white turban. He is extremely intelligent, speaks fluently and with great command and uses powerful arguments in

his support. He neither gets tired nor gets bored from discussions and arguments."

3. The same newspaper writes in its August 10, 1924 issue, "He was talking in Arabic language which very much resembled the literary Arabic. He was middle aged *(between 30 and 40 years of age)*. His immense intelligence is apparent from his facial features. And his audience gets very much impressed with his gracefulness and magnificence."

4. Another famous newspaper of Damascus, "Fatal Arab", in its August issue, writes, "He is in 40th year of his life. His facial features reflect his intense intelligence. He sports a full black beard. He has wheat complexion. Majesty and magnanimity is evident from his face. His eyes reflect extraordinary knowledge and intelligence. When you face him you realize that you are standing in front of a person who understands you very well before you could understand him. He is always smiling which sometimes is hidden and sometimes becomes apparent. You will marvel at the meanings and awe hidden behind this smile."

Man of Excellence and Majesty

One of the signs attributed to the promised son in this prophecy was that he will be a person of majesty and excellence. In this reference, Mr Mian Sultan Ahmad Wajoodi, member of Provincial Congress Committee, Punjab of former united India, writes "If Kamal Ataturk used to rule over 2,94,416 square miles and 15.2 million people, if Joseph Stalin was the undisputed ruler of 171 million people, if Mussolini was the king of 42 million Italian and 8.6 million Ethiopian people, if Adolph Hitler rules over 65 million Germans, then Mirza Bashir-ud Din Mahmood Ahmad also rules over people spread all over the world belonging to all nations of the world, whose obedience is considered the most important obligation of their lives by these people."

(Al-Hakam, Jubilee Number, December 1939)

Intelligent and a Man of Understanding

Another attribute foretold in the prophecy was Intelligence. We have already presented the opinion of Arabic Newspapers in this regard. We now present the acknowledgment of Chaudhry Fatal Haq, who admits the inability of his party to counter the extraordinary intelligence and knowledge of Huzoor, in these words,

"The amount of money being spent by Qadiani Jamaat and the incredible brain which is working behind this movement is enough to destroy even the strongest kingdoms in seconds."

(Newspaper "Mujahid", 10 August, 1935)

Prof. Stenko, of Yugoslavian origin, Head of the Department of Religious studies in Wagner College, Pennsylvania, USA, visited Pakistan in 1960-61, while studying comparative religious studies. After returning to USA, he wrote a comprehensive thesis on, "The Ahmadiyya Movement in Islam". In this he wrote about Ahmadiyya Community and Hazrat Imam Jamaat. He found Huzoor to be a leader of great resolve and extremely intelligent. He also mentioned that, like his father, Huzoor also claimed to be in communion with Almighty Allah.

(Eastern World, December, 1961)

Of High Resolve, Steadfast in His Endeavours and Filled With Secular and Religious Knowledge

Huzoor was also endowed with great facility in the knowledge of worldly as well as spiritual fields of learning. He was also of very high resolve. Even his opponents have admitted this, for example,

1. Khwaja Hasan Nizami paints his picture like this, "Most of the time he is sick. But these illnesses do not in any way interfere with his proficiency. Even in worst times of opposition, he kept his cool and continued with his mission and established his

Mogul audacity and also established that Mogul race has got special talent of administration. He has got political astuteness and is also very strong in religious knowledge and sagacity. He is also well versed with military profession, that is, he is expert in both intellectual as well as lettered warfare."

(Adil, Delhi, 24 April 1933 as reported in Khalid, November 1955).

2. During his stay in Damascus, on his way to Europe and England, Newspaper, "Al-Imran", in its August 10, 1924, issue wrote, under following caption, Mahdi in Damascus, "Respected Ahmad Qadiani Sahib, the Khalifa of Mahdi in India, arrived in Damascus, along with his companions who are great scholars in his Jamaat. Shortly after the news of his arrival was published, many scholars and learned people went to see and discuss with him his claim. They found him to be a scholar with extensive research and depth of knowledge of all religions and their history and philosophy and one who is given the knowledge and understanding of the philosophy of divine law."

3. In 1919, a meeting of Martin Historical Society, Islamiya College, Lahore was held under the Chairmanship of Professor Syed Abdul Qadir, in Lahore. In this meeting Huzoor delivered a speech on the topic of, "The Beginning of Differences in Islam". In this meeting, Professor Abdul Qadir introduced Huzoor in these words, "Gentlemen, normally when someone comes to deliver a lecture, it is routine for the president of the meeting to introduce him to the audience. But today's lecturer is a person of such dignity, fame and status that you will hardly find anyone who is not familiar with him. He is the son of that remarkable and holy person who had created a major upheaval in the entire religious world and particularly in Christian world."

(Ta'assurat-e-Qadian, p. 16)

4.The same professor, in the closing remarks, said, "Gentlemen I have also studied history somewhat and when I came here this evening I thought I knew most of Islamic history and I can easily critique it. But now after listening to Mirza Sahib's speech I realized that I am only a beginner. The difference in my depth of knowledge and that of Mirza Sahib's depth of knowledge is the same as between the light of this table lamp (the lamp sitting on the table) and that big electric lamp (which was hanging from the ceiling).Gentlemen, the brilliance and command with which Mirza Sahib has commented on this very difficult subject in Islamic history is unique to him. There are very few people who could talk on this very complicated chapter in Islamic history. As far as I know there is none here in Lahore. I wish we had such knowledgeable people in our society. I think that if a person of such extraordinary intellect and status would become a member of our society, it would bring great honuor to our society."

(Ta'assurrat-e-Qadian, p. 162-163)

5.In this regards, the observations of Mian Sultan Ahmad Wajoodi, member Provincial Congress Committee, are also very interesting. He writes, "Mirza Mahmood Ahmad has immense power to work. He is a man of extraordinary personality. He delivers speeches for hours without interruption. His speeches are fluent and full of knowledge. He is the author of voluminous books. After meeting with him one gets deeply impressed with his lofty conduct. He has got great talent of administration. At the age 50 he has got vigour of a young man. He is a great patron of Urdu language."

(Al-Hakam, Jubilee Number, December, 1939, p. 36)

6.Here is another powerful evidence in support of the attribute "will be given secular and spiritual knowledge". On February 21, 1945, Huzur delivered a historical lecture on the topic of "Islamic Economic System", under the auspices of Ahmadiyya Intercollegiate Association, Lahore. This lecture created a great stir in literary world. This lecture has since been translated in many different languages of the world including English,

French and German. An influential organ of Spanish ministry of Industry and commerce, "Information Commercial Industrial" wrote about it in its October, 1946, issue, "Notwithstanding the sentimental aspect, a brilliant comparison of Islamic economic system with communism is presented in this book. It is established with overwhelming proofs that communism is not only against the political principles and movements but also threatens the religious values. This book is a source of excellent information. Hazrat Imam Jamaat Ahmadiyya is deserves to be congratulated on this lecture."

(*Al-Mubbasshirat*).

7. At the time of the construction of the city of Rabwah, Hazrat Khalifatul Masih II invited the representatives of major newspapers of Pakistan and showed them the maps and other details of the project. The construction of Rabwah is a clear evidence of "High Resolve" of Huzoor. Mr Waqar Ambalvi, famous journalist of daily newspaper "Safina", writes, "Last Sunday the leader of Ahmadiyya community invited the newspaper representatives from Lahore to visit the location of their new city and took us on its tour. The detail of this tour has already been published in newspapers. As immigrants, Rabwah is an example for us. Six million immigrants have moved in Pakistan but they are helpless, devastated and scattered. These immigrants were Muslims, believed in their creator and followers of the Holy Prophet Mohammed صلی اللہ علیہ وسلم and stood for equality and brotherhood among Muslims but even a calamity of this magnitude could not unite them. On the other hand we have always been criticizing Ahmadies because of their beliefs but their organization, brotherhood and mutual support in the time of need had resulted in the beginning of building of a new Qadian before our own eyes. We also came as immigrants among whom were such people that every one of them could build such cities but their wealth was not spent on any poor person except for themselves. Rabwah is also an important example for us from another aspect. We can learn our lesson from it and build similar cities for the rest of the immigrants. Rabwah is an example for our public and government and shows us that those who only indulge in making grandiose claims do not achieve anything and practical people achieve their goals without making any claims."

(Safina, Lahore, November 13, 1948)

8. In December, 1948, Huzoor delivered a lecture at Maniard Hall, Law College, Lahore under the auspices of Ahmadiyya Intercollegiate Association, on the topic of "Condition of Islamic World and Its Future". This meeting was presided by Honourable Justice S. A. Rahman. It is evident from the concluding remarks of the president that Almighty Allah has indeed endowed Huzoor with secular and spiritual knowledge. In his remarks the Honourable Justice stated, "I am greatly thankful to Ahmadiyya Intercollegiate Association that it gave me the opportunity to listen to such literary lecture. Respected Mirza Sahib has covered an extensive topic in such a short time and shed light on many aspects. We should consider the constructive suggestions presented by him and try to implement them seriously."

(Al-Fazal, December 14, 1948)

9 .After the creation of Pakistan, Huzoor delivered many speeches on the topic of the stability and the strengthening of Pakistan. On one such occasion Huzoor addressed a meeting on the topic of "Pakistan and its Future", under the chairmanship of Mr Malik Feroz Khan Noon. At the end, in his presidential remarks, Mr Noon, said, "Mirza Sahib has limitless treasure of knowledge in his mind. He has told us a lot of things in this brief time and has analysed the topic in real depth."

(Al-Fazal, December 9, 1947)

In short, Almighty Allah, by his grace, had given him excellence in every field of knowledge.

Liberator of Captives

Another attribute of Hazrat Musleh Mauood foretold in the prophecy was that he will liberate the captives. The whole world is witness to the fact that he used all his means and performed such services to help liberate different nations of the world that even his opponents were forced to acknowledge this. For example in 1930, when Hindu autocracy and Dogra rulers of Kashmir started persecuting Muslim majority populace and deprived them of all their rights, at that time all Muslim leaders, Nawabs and politicians requested Hazrat Musleh Mauood to help these oppressed Muslim people. And it was Huzoor whose tireless efforts and leadership resulted in the success of their movement and Kashmiris were able to breathe a sigh of relief.

On July 25, 1931, renowned Muslim leaders including Poet of the East Doctor Sir Mohammad Iqbal, Nawab Sahib Ganjpura, Sir Zulfiqar Ali Khan, Khan Bahadur Sheikh Rahim Bakhsh Retired Session Judge, Syed Mohsin Shah Tirmizi, Khwaja Hasan Nizami, Syed Habib, editor newspaper "Siasat", Maulvi Hasrat Mohani etc., gathered in Simla and "All India Kashmir Committee" was founded. At the recommendation of Dr. Sir Iqbal, Hazrat Musleh Mauood was requested to accept its presidency.

(Sarguzasht by Abdul Majid Salik, p. 293)

The Muslim press lauded the successful leadership of Huzoor which had resulted in the deliverance of Kashmiri Muslims who had been robbed of even the very basic human rights for ages. The newspaper "Siasat" writes, "At the time when condition of Kashmir was critical, those who chose Hazrat Mirza Sahib despite doctrinal differences, they made a perfect choice. Had they not chosen Mirza Sahib because of the differences in their beliefs, this movement would have ended in utter failure and would have resulted in major loss for the Muslim Umma (nation)."

(Tarikh-e-Ahmadiyyat, p. 113, ref. Daily, "Siasat", May 18, 1933).

Similarly, Mr Abdul Majid Salik writes about The Movement For Liberation of Kashmir, "Sheikh Mohammad Abdullah (Lion Of Kashmir) and other workers used to keep open contact with Mirza Mahmood Ahmad and some of his workers. The only reason for their contacts was the fact that Mirza Sahib had many resources and he was helping the Kashmir Movement in many respects and workers of Kashmir Movement were naturally obliged to him." *(Zikr-e-lqbal by Salik, p. 188)*

In United India, Muslims were the biggest minority and they were under British and Hindu subjugation for long time. Huzoor used every available opportunity to liberate these Muslims. Therefore every unbiased student of history of Indo-Pak subcontinent is bound to acknowledge his efforts in this regard. At every occasion and every point Huzoor guided the movement of liberation of Muslims of Indo-Pak in the right direction and it was equally acknowledged by his proponents and opponents. Herein we present some examples.

1. In 1937, all parties Conference was organized and the issue of separate and combined election was under discussion. Qaid-e-Azam Mohammad Ali Jinnah and other Muslim leaders were in favour of combined elections but Huzoor delivered such an effective speech in favour of separate elections that everyone agreed with his suggestion. Maulana Mohammad Ali Jauhar was greatly impressed by this speech so he wrote in his newspaper "Hamdard", "It will be ungratefulness on our part if we do not mention Mirza Mahmood Ahmad and his organized Jamaat who dedicated all their efforts and resources for the welfare of Muslims irrespective of their doctrinal differences. On the one hand they are taking interest in Muslim politics and on the other hand they are doing their best to improve Muslim organization, propagation and commerce. And in not too distant a future we will see that the character of this well organized

community of Muslims will become the guiding light for Muslim Ummah in general and for those people in particular who make grandiose claims of service of Islam but in fact are worthless. Those gentlemen who had the honour to attend this general meeting in Qadian in which respected Mirza Sahib has talked about his future plans and modus operandi would definitely agree with my opinion."

(Ta'assurrat-e-Qadia, ref. "Hamdard", Delhi, dated December 26, 1927)

2. Also, the newspaper "Mashriq", Gorakhpur, wrote, "All the Muslims are obliged to respected Imam Jamaat Ahmadiyya for his favours. It was because of his movement that "Wartman" was prosecuted. It was his Jamaat which pursued the issue of "Rangeela Rasool". They were fearless and did not hesitate to go to jails. It was his pamphlet which made Governor Sahib to deliver justice. At this point in time every Muslim sect in India is afraid from the British or Hindus or other nations. It is only the Jamaat of Ahmad (as) which is, like the Muslims of the Early Period, are not afraid of any person or nation and are doing pure Islamic work." *(Mashriq, dated September 22, 1927)*

3.In June, 1929, the Simon Commission report was published. The Commission had recommended that federation, comprising of provinces and states, should be established. Indian leaders were not satisfied with the recommendations and law and order situation was about to be seriously disrupted in the country. The Viceroy, after consultation with British Government and Minister for India, announced to convene Round Table Conference. In this conference the issue of independence of colonies was to be decided. In November 1930, the first Round Table Conference was organized. Huzoor by his farsightedness realized that, in this conference, the greatest attention will be paid to Simon Commission Report. Therefore, on this issue Huzoor authored a book, "The Solution of Current Political Issue of India" got it translated and circulated it extensively. On this book, scores of Muslim and British leaders sent letters of gratitude and wrote reviews. Here we present a few of these as an example:

1.Sir Hugh Romer thanked him and wrote that this was the only detailed critique on Simon Commission Report which came to his knowledge. He applauded Imam Jamaat Ahmadiyya for the sincerity, wisdom and detail with which he has expressed the opinion of his Jamaat. He also expressed appreciation for the lofty opinion of His Holiness on this issue."

2. Mr L. M. Emery, who later became Minister for India, wrote about it and greatly appreciated the spirit with which that book was written and the wisdom of the writer with which he solved those complicated issues.

3. Dr Sir Zia-ud-Din of Aligarh wrote, "I have read this book with keen interest and I request you to publish it in Europe and widely circulate it… Your Holiness has performed a very important and valuable service of Islam."

4. Seth Haji Abdullah Haroon, M.L.A., Karachi, wrote, "In my opinion, of all the books written on politics in India, The Solution of Current Political Issue of India, is among the best."

5. Dr Sir Iqbal wrote, "I have read some parts of the critique, it is excellent and most comprehensive."

6. The newspaper "Inqilab", Lahore, in its November 16, 1930, issue wrote, "Respected Mirza Sahib performed a very valuable service of Islam by writing this critique. It was the job of big Islamic organizations that Mirza Sahib performed all alone."

7. The newspaper "Siasat" wrote in its editorial, "If we disregard the doctrinal differences then Mirza Sahib has done such work in the field of writing that from the point of view of volume and profitability it deserves every praise. The way in which he has brought his Jamaat into politics along with other Muslims and led it with such success that every honest and unbiased person is bound to appreciate it. The whole world is impressed by his political wisdom. By uniting Muslims against Nehru Report, presenting Muslim point of view before Simon Commission, doing powerful logical discussions on current issues from Islamic point of view and by writing books for the rights of Muslims full of arguments, he has performed a very commendable service."

In short, right at the time of need, this book clearly explained the genuine nature of Muslim rights and demands to the members of The Round Table Conference. The conference recommended constitutional government for India and improved upon the recommendations of the Simon Commission and thus he helped liberate the oppressed.

4. During the second world war when fighting involved Egypt and the possibility of involvement of the Holy Land in war was raised. Viewing this possibility Huzoor delivered a sermon to prevent the spread of fighting to the holy land and Egypt. The newspaper "Zamzam" in its July 19, 1942, issue applauded this service of Huzoor in these words, "Under these circumstances… the Imam Sahib has shown such love for Islam with reference to Egypt and Holy Land of Hijaz that we are greatly indebted to him for it and by expressing his concern he has rightly represented the feelings of Muslims."

5. The Honorable Khan Bahadur Sheikh Sir Abdul Qadir, Law Member, Government of India, Delhi, acknowledged the services of Huzoor for Islamic cause in these words, "I have been having the opportunity to interact with Ahmadiyya Jamaat with reference to general interest of Muslims. I am greatly impressed by his deep interest in issues involving general welfare and progress of Muslims." *(Al-Hakam, Jubilee Number, December, 1939)*

In short, Huzoor used every opportunity to promote the rights, liberty, welfare and the good of Muslims and yet politicians and Ulema who have a biased mentality, are doing their level best to spread misconceptions in public against Ahmadiyya Jamaat and Hazrat Imam Jamaat Ahmadiyya. They should seriously consider these reviews of their elders and senior politicians and should try to improve their character and bring about change in it.

Nations Will Be Blessed By Him

In 1948, the issue of the division of Palestine was under discussion in the Security Council. At the wishes of Arabs, Huzur instructed Respected Chaudry Mohammad Zafarullah Khan to stay in USA to present their case. Subsequently he presented the Arab case. The Arab delegations thanked Huzoor by sending a telegram and wrote, "We have been greatly relieved. We hope that this will immensely support our demands."
(Al-Fazal, November 8, 1947)

Huzoor's instruction to Hazrat Chaudry Sahib to stay on in New York and the gratitude of Arab delegations show that Huzoor was a source of blessing and mercy for all nations of the world.

Meek of Heart

Another attribute foretold in the prophecy was that he will be kind and soft at heart. Allah did bestow on him the softness of heart and kindness. He was endowed with love for the poor, had keen awareness of their needs and had the will to try to provide for

their needs. He was always involved in the service of humanity. As a matter of faith he tried his best to maintain the dignity of Humanity. He was not only aware of the needs of non-Muslims but he also provided regular allowances for widows and orphans of non-Muslims, Sikhs and Hindus and he continued these allowances for widows and orphans of Qadian even after partition of India and Pakistan.

Then during the turbulent times of partition he provided protection to the Muslims of Batala district and its surrounding villages in Qadian. He did his best to protect their lives, belongings and honour and effectively arranged for their safe passage to Pakistan by contacting the concerned government agencies. These services of his were acknowledged by the press and newspaper of those days and learned people from every school of thought and belief commended him and praised his kind heartedness and service. In order to inculcate the practice of providing service to mankind and for their best possible training and education and to develop a sense of responsibility in members of every age in his community, he established the organizations of Ansarullah, Khuddam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya in men and Lajna Imaillah and Nasirat-ul-Ahmadiyya in women. These organizations have been very effective and resulted in a sense of competition to excel in doing good.

The Demise of Hazrat Musleh Mau'ood رضي الله عنه

According to the prophecy, he completed the task assigned to him by Allah in the best possible way and was finally raised to heaven to be in the presence of Almighty Allah, his Lord. Inna Lillahe wa Inna Ilaihe Rajayoon.

In short, he was a source of mercy and blessings for his followers as well as non-believers and the wise and learned in the world were aware of his status and value. Therefore at his demise not only the press and non-believers in his own country but people from all over the world acknowledged his services and mourned his death. Herein are presented some of these observations.

1. At the news of his passing away, the President of Pakistan, Field Marshal Mohammad Ayub Khan, sent the following condolence telegram, "Mirza Nasir Ahmad Sahib, Rabwah! I am grieved to learn of sad demise of Mirza Bashiruddin Mahmood Ahmad. May his soul rest in peace and God grant you and member of your family and his followers courage to bear this loss. Mohammad Ayub Khan."

2. Condolence message received from Mr Malik Ameer Mohammad Khan, Governor of West Pakistan, read: "Mirza Nasir Ahmad, Rabwah. Deeply grieved to learn of sad news of your revered father Mirza Bashiruddin Mahmood Ahmad. Please accept yourself and convey to other members of family and Ahmadiyya community my heartfelt condolence and sympathies in this great loss. May the departed soul rest in peace. Malik Ameer Mohammad Khan, Governor West Pakistan."

A large number of newspapers carried obituaries with the news of his demise. Here are some examples:

1. The Morning News, Karachi, wrote in its November 9, 1965, issue, "Mirza Mahmood Ahmad was born in January 1889 in Qadian, which was the centre of Community before partition of India and Pakistan. He has left behind 13 sons, 9 daughters, more than 3 million followers and a network of Ahmadiyya missions all over the world. He was the eldest son of Mirza Ghulam Ahmad, the founder of Ahmadiyya Jamaat. After Maulvi Nooruddin, he became the second caliph

of Jamaat in 1914. After becoming the caliph he spent his entire life in constant and tireless struggle so that Islam could be spread all over the world and in Africa, Europe and America in particular. He visited Europe twice so that local conditions could be analysed and propagation of Islam in western countries could be expanded. During his tenure, 92 new missions were established in foreign countries where 162 missionaries are propagating Islam. These missions are working with full vigour and spirit of dedication and therefore are very effective in changing the false notions about Islam into truth. Ahmadi missionaries have been very successful in African countries particularly along the western coastal areas. There they have to face intense opposition from the Christian missionaries and work extremely hard. He translated Holy Quran and its commentary in more than a dozen languages. In addition to that he has left behind invaluable and extensive literature in defence of Islam. In the days when movement for independence was at its height, Mirza Bashiruddin Mahmood Ahmad supported Muslim League with full force. Before that in 1924 when the Shudhi movement was in its full force in U P and Arya Samaj (sect of Hindus) were converting Muslims to Hinduism in great numbers, Mirza Sahib accepted that challenge and opposed it with great vigor. In 1931 he was elected as President of All India Kashmir Committee and he infused new life in the movement of Kashmir Independence and in 1948 created a full battalion of volunteers from his Jamaat and gave under Government control at his expense to take part in war in Kashmir." *(Al-Fazal, December 3, 1965)*

2. The Pakistan Times, in its November 9, 1965, issue paid tribute to Huzoor in the following words, "Imam Jamaat Ahmadiyya, Mirza Bashiruddin Mahmood Ahmad, after a long illness passed away in Rabwah on Monday morning. He will be laid to rest in Rabwah at 10 o'clock on Tuesday morning. Before his burial a meeting of Election for Caliph Committee will be held in which new Imam will be elected. According to the news received from Rabwah, a large number of members of Ahmadiyya Jamaat are arriving in Rabwah from all over Pakistan to pay last tribute to their departed Imam… Mirza Bashiruddin Mahmood Ahmad was elected Imam in 1914. He opened missions all over the world particularly in Africa, Europe and America. In this connection he opened 96 new missions abroad and now there total number is 152. The Jamaat's missions have great success in Africa, particularly on the west coast. There they had to work extremely hard against the Christian preachers. When movement for Pakistan was at its peak, Mirza Sahib supported Muslim League vigorously. Before that in 1924, when Shudhi movement was started by Arya Samaj to convert Muslims in UP to Hinduism en masses, he fought back with great courage…….In addition to translation of Holy Quran in more than a dozen languages and commentary, he has left behind an extensive and valuable literary treasure." *(Al-Fazal, December 3, 1965)*

3. The daily Nawa-e-Waqt, published the news of his demise in these words, "Lahore November 8.– Spiritual Leader of Ahmadiyya community, Mirza Bashiruddin Mahmood Ahmad passed away this morning. He was ill for a long time. He was 77 years of age. He will be laid to rest tomorrow in Rabwah. For the election of new spiritual leader, a meeting of Elective Council is in progress in Rabwah and new Spiritual Leader will be elected before the burial of Mirza Bashiruddin Mahmood Ahmad. He was elected the head of Jamaat in 1914. He opened new mission all over the world in general and in Africa, Europe and America in particular. In this connection he himself twice visited Europe. He opened 96 new missions in total. These missions are working against Christian missions particularly along west coast of Africa. During the movement for Pakistan,

the Late Mirza Bashirud Din Mahmood Ahmad supported Muslim League. In 1922 when Arya Samaj started the movement to convert Muslims in UP to Hinduism, Mirza Sahib worked a lot to stop those conversions. He got Holy Quran translated in more than a dozen languages including Dutch, German, Indonesian and Swahili languages. He was also the President of All India Kashmir Committee in 1931. In 1948, he created "Furqan Battalion" of volunteers and gave it under the high command to participate in Kashmir Jihad. Members of the Ahmadiyya community are arriving in Rabwah to participate in the funeral of Mirza Bashiruddin Mahmood Ahmad, many of them are arriving from overseas."

(Al-Fazal, November 13, 1965)

4. Daily newspaper Mashriq, in its November 10, 1965, issue gave the news of his demise, "In the history of Ahmadiyya Jamaat this stage has come after 51 years and it is going to elect new leader. After the demise of the founder of the Ahmadiyya community (Hazrat) Mirza Ghulam Ahmad Maulvi Nooruddin was elected as first caliph. He remained in this office for six years until his demise. After him the elder son of Mirza Ghulam Ahmad, Mirza Bashiruddin Mahmood Ahmad was elected as second caliph."

(Al-Fazal, November 13, 1965)

5. Daily Imroze of Lahore counted his countless services to the Muslims in its November 13, 1965 issue and particularly mentioned the missions in Africa, Europe and Africa, leadership in the political affairs of the nation and the translations of the Holy Qur'an. Similar tributes were paid by "Nai Roshani" of Karachi dated November 10, 1965, and Daily Hrriyyat of the same date, The light of Karachi dated December 18, 1965, and Weekly Insaf, Rawalpindi of December 4, 1965.

There were many more Pakistani newspapers, including the Daily Naee Roshni (Nov. 10, 1965); the Daily Huniat (Nov. 8, 1965); the English Daily, The Light (Nov. 16, 1965); and the weekly Insaaf of Rawalpindi. There were also many letters to the Editors from many individuals, too numerous to mention here.

Newspapers from outside Pakistan include the Sidq-i-Jadid, Lukhnow, India (Nov. 19, 1965); Newspaper Roshni, Srinagar, Kashmir (Nov. 11, 1965); the Daily Haqeeqat, Lukhnow(Nov. 10, 1965); The daily Tribune, Ambala, India (Nov. 9, 1965); The Daily Samaj Katak, Orisa, India *(Nov. 13, 1965)*; The Liberian Star, Liberia, West Africa; etc., etc.

The President of Liberia, William V. S. Tubman, sent a message of condolence and said: "I offer my sincere condolences to the Ahmadiyya community. My heart-felt sympathies are with you. Please convey my sentiments to all."

The prophecy required that the Musleh Mau'ood find fame in the corners of the earth. Such a large scale mention of his demise illustrates that he, in fact, had won fame all over the world. The prophecy, therefore, was fulfilled in him in all its grand details.

Let us humbly pray that Allah elevate him in ranks in Jannatul Firdaus and count him among His very chosen servants. May we become able to mould our lives as he wished us to serve the cause of Ahmadiyyat. Ameen!

Show Compassion to Young Ones and Recognize the Rights of Your Elders

Narrated by Ḥaḍrat 'Abdullah Ibni 'Umar, Allah be pleased with him: The Prophet of Allah (peace and blessings of Allah be on him) said: "One who had no compassion for our young ones and did not recognize the rights of our elders was not of us." (Abu Dawud)

Continuation from page 5- **Friday Sermon**

For the acceptance of prayers it is essential to keep progressing, because God's help is with those who do not stand still. There are people who start off with zeal and fervour, but they do not move any further and often end up badly. Many are tried on account of women and children. The first trial that came upon Adam was on account of a woman. Often women and children become cause of hardships and trials. Therefore, we should try to reform them and to pray for them. We should also try to inculcate righteousness in our next generation and pray for them.

The Promised Messiah عليه السلام says: Once a ship in a storm was saved on account of the prayers of a godly person, and God revealed to him that the ship had been saved on his account. The Promised Messiah عليه السلام says: My advice is to make yourself an example for others. Unless one becomes like angels, how can it be said that one has been purified. Blessed are those in chains but do not tire of praying, for one day they shall be released. Blessed are you who pray and do not tire.

The Promised Messiah عليه السلام says: Our Jamaat should be an example for others. If a person's life is as impure now as it was before he pledged the Baiat, then it is a great error, for it gives the enemy cause for criticism. Allah saves millions for the sake of one person. Our only weapon is prayer and we should hold fast to it. It was never said that the Promised Messiah عليه السلام would take up the sword, rather it is written that he would work through prayers. All our objectives can only be achieved through prayer. Allah says time and again that everything will happen through prayer alone. Prayer is a great weapon. That which we pray for in secret is manifested by God in the open. If our prayers reach a certain level, the liars will at once be vanquished. Prayer is the weapon for the victory of Islam and it is the weapon that the followers of the Promised Messiah عليه السلام have to take up. This alone will bring us out of our difficulties and vanquish the enemy.

Huzoor prayed that May Allah open the eyes of the Muslim Ummah so that they may desist from opposing the Promised Messiah عليه السلام and instead become his helpers. May Allah enable us to pray for the achievement of all the objectives for which the Promised Messiah عليه السلام was sent. Those attending the Jalsa in Qadian should particularly focus on their prayers and bring about a transformation in themselves. Ameen.

Continuation from page 3 **Daesul Hadith**

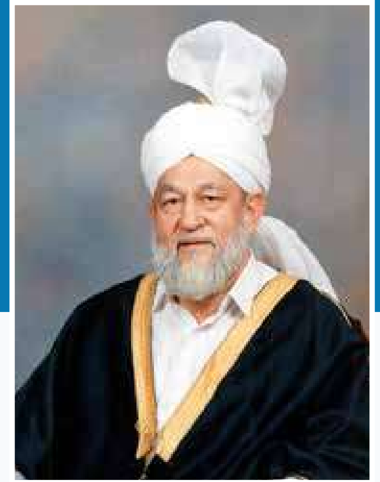
Holy Prophet صلى الله عليه وسلم had to go without food, many times, for days, but would never beg of anybody. Once when he was prostrate with hunger, he asked Hadhrat Abu Bakr (ra) and later also Hadhrat Umar (ra) the meaning of a Quranic verse which related to the command about feeding the hungry. But both Hadhrat Abu Bakr and Hadhrat Umar (ra) did not catch his hint and after explaining its usual meaning went away. By chance, the Holy Prophet صلى الله عليه وسلم happened to hear this conversation. He called Abu Hurairah (ra) very affectionately, said that it seemed he was hungry and asked him to come over to him. Then he gave him some milk to drink. There is yet another incident of a still superior type; it relates to another prominent companion whose whip fell down while he was going on horseback. There went along with him some persons on foot. He did not request anyone for help but dismounting picked up the whip. When a companion asked him why he did not tell them to hand it back to him, adding that they could have readily obliged him, he replied back that the Prophet of Allah صلى الله عليه وسلم forbade them to seek charity and that if he had asked them to pick up his whip for him, it would have been very near to begging.

In short, the companions of the Holy Prophet صلى الله عليه وسلم set, by their conduct, such examples in self-reliance, contentedness and dignity, that history has no parallel to offer. And it is the distinct greatness of the teachings of the Holy Prophet صلى الله عليه وسلم that, on the one hand, he directed the wealthy not to turn down a request for help and, on the other, commanded the poor to seek an honourable living and abstain from begging. The two commands are, apparently, contradictions in terms but the truth is that in their reconciliation with one another lies the basis

Social Peace

By Hadhrat Mirza Tahir Ahmad (Khalifatul Masih 1V)

Part 2



Accountability

The Holy Quran, on the other hand, declares:

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

Everything which you find in the heavens and in the earth belongs to God. He is the Master. He has the right to shape your destinies and your social behaviour. Whether you conceal what is in your hearts or declare it, He would bring you to book and question you regarding your evil thoughts and evil doings, then will He forgive whomsoever He considers fit to be forgiven and punish whomsoever He considers fit to be punished and Allah has the power to do all that He wills.

(Ch. 2: Al Baqarah: 285)

The Holy Quran adds:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

Follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

(CH. 17: Bani-Israel: 37)

Here, by heart, the Holy Quran means the ultimate life force which is behind every human act. Fu'ad, in the Holy Quran, means that ultimate decisive will in man which operates the brain as one operates computers. So that ultimate will is the source of all evil and good and it is that will in the form of a new life after death which, in addition to the ear and the eyes, shall be held answerable.

Let us now study the features of godless societies at a closer range. It so happens that atheism and disbelief in the Hereafter lie vague and undetected in a semi-conscious state. In beliefs, apparently one may continue to subscribe to the existence of God and the belief in the Hereafter, but for all practical purposes, they seem to be non-existent, sometimes it takes a crisis to bring these concealed realities to one's conscious mind. Sometimes, even generations can live without truly realising the fickleness and fragility of their beliefs. It is at such times that atheism and disbelief in the Hereafter, which had lain undetected and unchallenged, begin to surface. In society already given to indiscriminate and incontinent pursuit of pleasure, the conscious rejection of God and the Hereafter brings the process of moral decay and erosion of values to a rapid head.

The direction of civilization, regardless of which region of the world or which era of human history, is always from the coarse to the refined. Human basic psychological urges, which work as underlying motive forces of human behaviour, remain unchangeable. What changes is the response to those changes. For instance, one's hunger can be satiated by eating meat or vegetables. The quality and freshness of meat and vegetable varies. One can have them cooked and seasoned in so many ways or take them raw if one so prefers.

As society develops, responses to the fundamental urges begin to evolve and become more and more refined and sophisticated. This process goes on and on, though its pace may be determined to a large extent by economic and political factors of the people. But the vanguard of a society always moves on—sometimes slowly, sometimes at a faster pace.

When a civilization ripens or matures, over-sophistication and some other detrimental phenomenon begin to reverse the tide of this progressive trend. In decadent societies, the direction is reversed from the refined to the coarse. This is a subject of wide application and requires detailed study. I regret that it is beyond the scope of today's address but I would like to elaborate a few points.

When societies begin to degenerate or become top-heavy and lopsided with over-sophistication, they begin to topple down and return to the same crude animal answer to their urges. This may not be visible in every social and cultural activity, but it is almost always pronounced in human relation and style in the pursuit of pleasure. A brief study of man in his responses to sex will demonstrate the case in point. Around the basic instinct to reproduce through sexual regeneration, pleasures are associated by nature in the entire animal Kingdom. What we find different in human society is a gradual departure from the mere satiation of crude desires to a gradually more refined attitude to the fulfilment of animal urges. Nature never desired sex as an ultimate object. The ultimate object has always been reproduction and propagation of species. Sex was only secondary to it. When societies become decadent, the role is almost reversed.

The gradual development of the institution of marriage, the rites associated with this institution and the taboos regarding the inter-play of male and female sexes, may be considered by a sociologist to be a phenomenon resulting from a natural growth of society and unrelated to religion. But, whether the growth is directed from on high or a random phenomenon moving forward by itself, there is no denying the fact that gradually the responses to satisfy the fundamental urge become more and more sophisticated and involved.

Growing promiscuousness in male and female relationships is again symptomatic of the same malady. It is not just a permissive, liberal attitude towards sexual relationships but there is, indeed, much more that goes with it to change the entire atmosphere of this extremely important sphere of human interest and activity. Debates about the legitimacy or illicitness of such relationships are looked down upon as a thing of the past. Of course, there are many staunch religious-minded groups, which go on discussing this issue. But during their discussions on the media, one cannot fail to observe that such old-fashioned, rigidly religious-minded people are being reduced to a minority of insignificance.

It is becoming much more fashionable in the West to consider sex as a natural urge which should be responded to without any inhibitions. A traditional coyness associated with talk amongst women is becoming a thing of the past. Nakedness, exposure, display, unabashed discussion and confession are considered only as public expressions of truth.

Nobody seems to take the trouble to extend the same argument to other natural human urges. Is it not a natural animal urge, common to humans as well, to possess that which one likes? Is it not, again a natural animal urge to feel angered and agitated and to release these emotions in the wildest possible terms? A weaker dog would be impelled by the same urges as the stronger but whereas the stronger would bite, the weaker one would bark at the least.

What are those taboos in society—the codes of civil behaviour, the concept of decency, etc, which keep interfering with the free expression of natural urges? Why must sex be the only motive force which should be given a free licence to express itself without regard to tradition, norms, decency, appropriateness, and the question of belonging or otherwise? What we observe today is a phenomenon, which has to be carefully discerned and analysed. What we call permissiveness in sexual relationship is being expressed in the form of a growing tendency to steal and rob in other areas of human activity, and to injure and hurt others. The uninhibited pursuit of pleasure with perverted tastes emanates from the same decadent tendencies which are demolishing the noblest edifices of civilization and returning mode of life back to square one.

Not only do we observe a prolific growth of rites, taboos and do's and don'ts imposed upon individuals by societies, but also we find an indulgence in romance and courtship playing a vital role in this area. Poetry, literature, art, music, styles, fashions, displays, love of fragrance, and growth of decent and cultivated behaviour are all by products, if not entirely, at least to a degree, of the same fundamental urge in the form of social responses. A time may come when a future generation begins to rebel against and reject the achievements of society attained after thousands of years of progress. This rebellion may not take the form of the total rejection of everything. Yet the discerning eye cannot fail to notice the movement in this direction. Hippyism, bohemianism, sadism, growing violence associated with sex and the return of sexual behaviour to its original, beastly, crude aspects are but a few examples of the reversal of trends mentioned before.

One only has to venture out to watch a group of rebellious, unkempt youths living in their communes to realise what is happening to the younger generation. Filth and stench seems to have replaced cleanliness and fragrance. Immaculate dress has given way to shabby, 'couldn't-care-less' clothes. Gone are the days when a minute spec on one's attire could cause immense embarrassment. Worn-out jeans, specially torn to reveal the flesh underneath, are becoming far more valuable than a new pair of trousers. Of course, not all of society shows such extreme signs of dissatisfaction with the past or traditional heritage, but when a disease sets in, the entire body may not always be ulcerated. A few ulcers appear here and there and these reveal the underlying diseased state or malady. Irresponsibility begins to grow. Indiscipline and disorderliness begin to be the order of the day. More signs of decadence begin to surface in different areas of human interest.

The pursuit of pleasure in every sphere of life requires change and novelty to provide a greater kick. Things, which used to satisfy in the past no longer, do now. Smoking and traditional intoxicants fail to provide the kick, which the progressively restless society requires. Drugs of all sorts begin to appear and no measure whatsoever taken to suppress the menacing trend of drug-addiction is enough. Yet, the drug addict requires a still greater kick. So a stronger, more addictive and lethal drug like crack is invented.

In the area of music, the same trends have gradually set in during the last few decades of this century. A study of the development of music over recent centuries, as against the rapid and decibel eruptive changes witnessed during the last few decades of this century provides interesting and intriguing data for comparison.

I do not personally know much of music and should be pardoned if some of my remarks are considered alien to the realities of the world of music. My intuition would make me believe, however, that the progressive development

of music, during the last few centuries in the West, has been in the direction of the sublime, exquisite and noble. Such music brought peace to the mind and heart simultaneously. The best music was that which identified and submerged completely with the latent music of human mind and soul. Harmony and peace were the ultimate goals, which the evolution of music pursued. Of course, there were passages in the works of great composers and artistes, which created images of volcanic eruptions, typhoons, thunderbolts and a sense of commotion, which tallied, with the external phenomenon of nature. Its memories were stored and preserved indelibly in the memorising mechanism of life. At times, its climax reached such crescendos as if the whole universe was about to burst apart. Yet the audience sat motionless, drowning itself in the deluge of music, without moving a muscle or batting an eyelid, until, suddenly pin-drop silence fell. Only then would the hall explode into tremendous applause. Even the most powerful music, highly charged with emotion, would not turn the listener into a violent, eruptive, and rebellious being. The message of all music was sublime, peaceful and harmonious. The best in man was brought out and awakened; the worst was banished.

Alas! During the last few decades, we observe a different phenomenon altogether. The ears of the contemporary generation are deafened with music capable of arousing coarse and rudimentary passions of life. A disturbed and restless generation finds itself only attuned to such music as makes them go mad. The more violent the music, the more popular it would be. Again, I should be excused for any observation borne out of my ignorance of the world of classical and popular music, but of one thing I am sure and it is that violence, rebellion, madness and vandalism etc. are fast corrupting the noble human faculties. Professor Bloom, who must be credited with some knowledge of Western music, seems to agree with me in his book The Closing of the American Minds when he laments the erosion of the sensibilities of adolescents of the contemporary age who, in his words, are brutalised by constant exposure to rock music which he dismisses as junk food for the soul.

There are many visible and palpable signs of this diseased state of society, which are gradually making the life of man more disturbed and lacking in contentment, satisfaction, peace and security. Man may deny the existence of God as he pleases but he cannot deny the existence of an all-powerful nature, which knows well how to punish crimes committed against it.

In all materialistic societies, the major factors responsible for progressive growth and proliferation of evil are about the same. Some discussion has already preceded; so, we shall briefly enumerate the responsible factors to serve as reminders. These factors are:

1. Growing atheism;
2. An enfeebling of the belief in a real powerful God Who takes live interest in human affairs and the way human beings shape their conduct;
3. A progressive weakness in the beliefs in traditional and ethical values; and,
4. A growing tendency to forget the end and to treat the means as ends in themselves.

This is a situation, which prevails, in all the so-called 'civilized' or 'advanced' societies of the world. Slowly, as moral and ethical values continue to wither, they begin to influence the legislative and executive process of governments. When there is no God-made law to be accepted, and absolute ethical values and noble traditions are challenged and defied daily, any legislation to discipline moral behaviour also becomes lax and more accommodating. The very platform,

on which laws pertaining to moral behaviour are founded, begins to slip away.

A comparative study of legislation in this area over the last few centuries would effectively prove the case in point. Gone are the days of Oscar Wilde when homosexuality was considered a crime by society, which would most mercilessly punish it. Gone are the days of chastity not being just a virtue but a social trust which, if violated, would be brought to account. This softening on crime is no longer seen as alarming. That is the problem.
The definition of crime itself is undergoing fundamental change. That, which was considered a crime yesterday is no longer so. That which was concealed for fear of shame or reprimand is disclosed and displayed with great pride. If this philosophy was sound and worthy of survival then all the religious, ethical and moral philosophies may be considered obsolete and unwanted. They no longer serve any purpose in the contemporary age.

The driving force in nature, common to both the animate and inanimate world, is the universal and all-powerful principle of crime and punishment and goodness and reward. In the inanimate world, this principle can be discerned to be operational in the unconscious operation of the laws of nature. In the animate world, evolution prior to the creation of man, was driven by the same principle which acquired a semi-conscious or semi-dormant state. As one travels through the lowest rungs of evolutionary stages up to man, the journey seems to be from the less conscious to the more conscious. In evolutionary terms, the principle of crime and punishment and goodness and reward is described as survival of the fittest. Throughout the whole evolutionary process, this remains the driving and motive force, which constantly pushes evolution forward and upward.

It is inconceivable that when this process had reached its consummation in man, the best of creation, and consciousness had acquired horizons beyond the wildest fancies of sub-human fancies; suddenly the principle of crime and punishment should be lifted and rendered obsolete. If there is a higher goal for creation, there has to be some accountability without which the whole exercise would be rendered meaningless.

It is extremely surprising that sometimes the greatest of intellectuals and visionaries fail to see an obvious and self-evident truth like this. Such is the case of Albert Einstein, the architect of the theory of relativity, who observes:

I cannot imagine a God who rewards and punishes the object of his own creation, whose purposes are modelled after our own—a God, in short, who is but a reflection of human frailty.

If there is a God, the Lord Creator Whose existence Albert Einstein could not deny, and if all the scientific laws operating in His creation are devised, created and governed by the same creative Supreme Being, it is inconceivable for Him to abandon the ultimate object of His creation by lifting the principle of crime and punishment and leaving man to wander in the chaos of undisciplined and unaccountable behaviour.

As far as the second part of his observation is concerned, it is obvious that he failed to understand not only the role of crime and punishment in the progressive development of creation, but also completely misunderstood the meaning of man having been created in the image of God.
Man is created in the image of God not as a perfect model of God on earth. Were that so, the world would become more than a heaven on earth and all human beings would be exactly alike. It is

debateable, of course, whether such a place would be worthy of being called heaven or boredom, where there is no variety, change or difference between odour, colour and hue—instead a calm, multitudinous sea of colourless identical drops. That is not the meaning and purpose of man having been created in the image of God.

This phrase is rich in profound wisdom and speaks of the potential with which man has been endowed. It speaks of the ultimate noble goal which man must constantly endeavour to achieve. That goal is to be as perfect as man can possibly be, by acquiring godly attributes and emerging more like God. It is not a fixed goal, which one can reach and then, basking in the glory of having become the image of God, stay put there. As God is unlimited or limitless in His attributes, so every journey to Him remains limitless. The perfection in this context only means moving towards perfection from a lower order of things to a higher order of things.

God is the Most Perfect, the Most Just, the Most Gracious, Ever Merciful, All-Seeing, All-Knowing, the Lord Creator and Master of the Day of Judgement. All praise belongs to God. The Holy Quran states:

هُوَ اللّٰهُ الَّذِىْ لَاۤ اِلٰهَ اِلَّا هُوَۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِۚ هُوَ
الرَّحْمٰنُ الرَّحِيْمُ ﴿۲۲﴾ هُوَ اللّٰهُ الَّذِىْ لَاۤ اِلٰهَ اِلَّا هُوَۚ
اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ
الْمُتَكَبِّرُؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿۲۳﴾ هُوَ اللّٰهُ
الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰىؕ يُسَبِّحُ لَهٗ
مَا فِى السَّمٰوٰتِ وَالْاَرْضِۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۴﴾

Allah is He beside Whom there is no god, Knower of the unseen and the seen. He is the Most Gracious, the Ever Merciful. Allah is He beside Whom there is no *god, the Sovereign, the Most Holy, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most perfect names. All that is in the heavens and the earth glorifies Him. And He is the Mighty, the Wise.* (Ch. 59: Al-Hashr: 23-25)

It is such a God Who created this universe. He does not suffer from human frailties. The Holy Quran repeatedly asks the believers to reflect on His Signs. For instance:

وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۙ تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ
﴿۱﴾ الَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ
اَحْسَنُ عَمَلًا ؕ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ ﴿۲﴾ الَّذِىْ خَلَقَ
سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰى فِىْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ
فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ﴿۳﴾ ثُمَّ ارْجِعِ
الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ

Blessed is He in Whose hand is the kingdom and He has the power to do all that He wills, Who has created death and life that He might try you—which of you is best in conduct; and He is the Mighty, the Most Forgiving, Who has created the seven heavens in order, one above the other. Thou canst not discover a flaw in the creation of the Gracious One. Then look again: Seest thou any disparity? Look again, and yet again, thy sight will return to thee frustrated and fatigued. (Ch.67: Al-Mulk: 2-5)

Having understood the significance of the words the image of God, when one looks back at the entire forces of the creation of the universe—from the time of the Big Bang to the present day—the entire journey of creation from the unconscious to the conscious, in fact, is a journey to become the image of God and to develop in man godly attributes.

An Outline of Early Islamic History

By N.R.A. G. Soofi

Part III

Medina Faces Threat of Invasion

But Medina was again in great danger. A few days after the battle of Badr, Salim and Ghatfan tribes raised a big army at Qarqaratul Kadar. It was to invade Medina. The Holy Prophetصلی اللہ علیہ وسلم set out with a party of his companions. When he reached the plain of Al-Kadar, the enemy had dispersed. Some two months later Abu Sufiyan entered the Medina valley with two hundred armed Quresh. At night he met Salam bin Mushkam, the chief of Banu Nadhir, the Jewish tribe. He requested their help against the Prophet صلی اللہ علیہ وسلم. The Jewish chief agreed. Next day Abu Sufiyan's party raided valley Ariz. He burnt down some date-trees and a few huts. He killed two men and then retired. He was chased by the Prophet صلی اللہ علیہ وسلم but he made off in haste leaving behind many bags of barley porridge.

During this year, another great even took place. It was the marriage of Fatima, the daughter of the Prophet صلی اللہ علیہ وسلم. He loved her dearly. Ali applied for her hand at the instance of Abu Bakr and Umar, which was granted. The marriage ceremony was a simple affair. Lady Fatima's dower was made up of a few things – a head cover, a leather cushion, a bag and a grinding stone. The Prophet صلی اللہ علیہ وسلم prayed for the couple thus:
"O Lord, bless them between themselves, bless them in their relations with others and bless them in their generations."

Jews on War

The Jews now were working hand in glove with the Quresh. The Banu Nadhir had already promised them help. Now Banu Qainqa also started making trouble. In fact, they were very much alarmed at the growing power of the Prophet صلی اللہ علیہ وسلم. The victory of Badr had made them bitter. The Prophet صلی اللہ علیہ وسلم, however, treated them as People of the book. He invited them to accept the new faith, proposing to them a get-together for a free exchange of views on the subject. They were full of scorn. They told him that the victory of Badr had turned his head.

"You had to fight Quresh there. If you have to fight us, you would know."

The Prophet صلی اللہ علیہ وسلم remained calm. He also advised Muslims to remain calm. But the Jewish leaders did not want peace. They made trouble every time. Once a party of them insulted a Muslim woman who cried for help. A Muslim rushed to protect her. A fight ensued. One Jew and one Muslim were killed. Soon there was a big riot. The Prophet صلی اللہ علیہ وسلم hastened to the place. He advised peace and patience. But, as later events showed, the Qainqa were on the war path. Mutual relations got strained and both parties were soon up in arms. After fifteen days the Jews sued for peace. They offered their properties to Muslims. Only they begged that their lives be spared. The Prophet صلی اللہ علیہ وسلم agreed. The Banu Qainqa then departed for Syria.

Rukkiya, a daughter of the Prophet صلی اللہ علیہ وسلم, died this year. She had been married to Uthman (ra). The Prophet صلی اللہ علیہ وسلم gave away in marriage to Uthman his other daughter, Umme-Kalsoom.

Again Banu Ghatfan raised an army to attack

Medina. Before the enemy could march, the Prophet صلی اللہ علیہ وسلم dashed to meet them. They again dispersed.

A trade caravan of the Quresh was on its way through Najaf. Zaid bin Harith attacked it with a small party of Muslims. Abu Sufiyan and Safwan, two Quresh chiefs, were leading the caravan. They were so frightened that they made off at once leaving everything behind.

Now the third year of Hijra had begun. God blessed Fatima and Ali with a son. He was named Hassan. The Prophet صلی اللہ علیہ وسلم loved him greatly. He once said,

"This child of mine is a great leader. Allah will make him one day the means of peace between two parties of Muslims."

Meccans March on Medina

During the month of Ramazan, the Quresh marched on Medina with an army of three thousand, with Abu Sufiyan as their commander. They had two hundred mounts and seven hundred men under arms. This army camped near Mount Uhud. The Prophet صلی اللہ علیہ وسلم met the enemy with a force of 700 men. He had only two mounts and one hundred men under arms. Abdullah bin Ubayy bin Salul deserted along with his men. The Prophet صلی اللہ علیہ وسلم camped at the foot of the hill. He put a party of fifty under Abdullah bin Jabar to guard the pass. He told them not to leave their posts until ordered. The two armies came to blows. There was a great battle. Muslims fought without fear. They spread all around. The Quresh were defeated. The field was soon clear of the enemy.

A Bloody Battle

Muslims started collecting the dead and the wounded and the spoils of war. The men on guard duty at the pass left their posts to join them. Khalid bin Walid, a Quresh general, saw from far that the pass was unguarded. He collected his men and advancing from the pass made a surprise attack on Muslims. Some one at the same time shouted that the enemy had also come up from behind. Muslims were caught unaware. There was confusion and Hamza fell fighting in the fray. Even the Prophet صلی اللہ علیہ وسلم was seriously wounded. Many Muslims were killed. Only a few men remained around the Prophet صلی اللہ علیہ وسلم . Seeing this, the Quresh charged. The handful of Muslims guarding the Prophet صلی اللہ علیہ وسلم had fought them with great courage.

It was said at this stage that the Prophetصلی اللہ علیہ وسلم had been slain. Some Muslims gave up heart, others stood fast. A bitter fight raged for a time. The Prophet صلی اللہ علیہ وسلم stood firm in the thick of the battle. He had with him, Abu Bakr, Ali, Omar, Talha, Saad bin Abi Viqas, Zubair, Abu Ubaida bin al-Jarrah, Abdul Dujana and Zaid bin Sakan. They sheilded him against all attacks. They intercepted arrows aimed at the Prophet صلی اللہ علیہ وسلم. They received sword-cuts. But they did not budge. Talha (ra) lost his hand; the arrows fell so thick and fast on him. They were aimed at the Prophet صلی اللہ علیہ وسلم face. A woman, Umm-e-Amara, stood guard with a drawn sword. The Prophet صلی اللہ علیہ وسلم moved with his party to another pass. Khalid made to attack it. He was repulsed by Umar. There were Fatima, Aisha, and Umm-e-Salma to attend the wounded.

Since it was rumoured that the Prophet صلی اللہ علیہ وسلم had died of enemy arrows, Abu Sufiyan could not contain his joy. Climbing a cliff he called out,

"Where is Muhammad?"

Muslims wanted to reply but the Holy Prophet صلی اللہ علیہ وسلم forbade them. Abu Sufiyan felt greatly

encouraged. He next asked if Abu Bakr was alive? Again the Muslims were forbidden to answer. He next asked if Omar was there. Since there was no reply again, he felt certain that the Prophet صلی اللّٰہ علیہ وسلم, Abu Bakr and Omar were all dead. Triumphantly he shouted:

"Glory to Hubbal"

Hubbal was the chief Meccan idol. The Holy Prophet صلی اللّٰہ علیہ وسلمV could not stand this insult to Allah. Turning to his comrades he said,

"Why are you silent now? Say Allah, The Almighty, the Glorious".

The Muslims accordingly thundered back "Allah the Mighty, the Glorious."

It was highly crucial moment. Muslim force had been severely mauled and scattered. The Meccans were in high spirits. They could be provoked to fresh assault. But the Holy Prophet صلی اللّٰہ علیہ وسلم could not care less; he was the Prophet صلی اللّٰہ علیہ وسلم of Allah and could not put up with an insult to Him. Before withdrawing, Abu Sufiyan said,

"We promise to give you battle next year in Badr."

The Prophet صلی اللّٰہ علیہ وسلم accepted the challenge. The Quresh had mutilated the dead bodies of Muslims. Hinda, the wife of Abu Sufiyan, had disfigured Hamza (ra). The Prophet صلی اللّٰہ علیہ وسلم was deeply grieved at this. Some seventy Muslims lay dead. They were all buried on the spot. There was not enough cloth to cover their bodies.

When the Prophet صلی اللّٰہ علیہ وسلم went to Medina, he was received with great joy. He had been believed to have been slain. Muslims were happy to know he was alive. An old Ansari lady had started for the battlefield when she heard of his death. On the way she was told that her father had been killed. She asked,

"How is the Prophet صلی اللّٰہ علیہ وسلم?"

Then someone told that her husband had been slain. She only wanted to know if the Prophet صلی اللّٰہ علیہ وسلم was safe. Next she was informed that her son had fallen in the battle. All she said was,

"How is the Prophet صلی اللّٰہ علیہ وسلم?"

When she saw the Prophet صلی اللّٰہ علیہ وسلم, she exclaimed:

"All misfortunes are nothing if you are safe."

When the Quresh were half way to Mecca, they felt they had made a grave mistake. They thought they should have finished Medina for good. They decided to turn back. The Prophet صلی اللّٰہ علیہ وسلم came to know of this and prepared to meet them. He gathered his men and set forth. This army camped at Hamra-al-Asad.

Maadaban, an Arab chief, met the Prophet صلی اللّٰہ علیہ وسلم there. He was on his way to Mecca. Next day he found the Quresh at Rauha. They were ready to march on Medina. He warned Abu Sufiyan against this. He said he had seen Muhammad and his men. He assured him that he had never seen a more determined force. Abu Sufiyan at once decided to march back home.

The battle of Uhud taught Muslims a bitter lesson. If they had not left the pass, complete victory would have been theirs.

Wine Forbidden, Women Honoured

It was soon after the battle that the Prophet صلی اللّٰہ علیہ وسلم received a revelation in favour of women. God commanded Muslims to give share to their women-folk in the property of their parents, their husbands, their brothers and sons. Women had no share in property anywhere at the time.

The same year Muslims were forbidden to drink wine. When this order was received, a man went

round the city proclaiming the prohibition. Abu Talha Ansari sat drinking with a few friends. When they heard the cry of the man, they first wanted to make sure. One of the party said,

"Break the jars first and then make sure." They did so at once; that wine flowed like water in the lanes of Medina.

Enemy Uses Foul Methods

Muslims were in great danger at this time. The outcome of the battle of Uhud had turned many more tribes against them. Most of them made ready to attack Medina. The Prophet صلى الله عليه وسلم was very watchful. He met danger half way whenever he heard a tribe was preparing to march on Medina. The tribes decided to use foul methods to finish the Muslims. The Banu Qara came with a request to the Prophet صلى الله عليه وسلم to send some Muslims with them to teach Islam. The Banu Adl made a similar request. The Prophet صلى الله عليه وسلم sent a party of Muslims with the Qara tribesmen and another party with the Banu Adl. Both parties were treacherously killed by these tribes. Only two men escaped. It was later known that they were slain in a most cruel manner. But they remained steadfast till the end. They accepted death with good cheer. One Fahira, a servant of Abu Bakr, died with these words on his lips: "By Allah, my wish is granted."

His slayer was amazed. He became a Muslim later. Another Muslim named Zaid was put to death in Mecca. He had been sold to the Quresh. Before he was murdered, Abu Sufiyan asked him, "Would you not wish that Muhammad was here in your place?"
Zaid said,
"By God, I would not wish the Prophet صلى الله عليه وسلم even as little harm as a scratch on his foot by a thistle."

Abu Sufiyan exclaimed, "By God, I have never seen anyone loving anybody more than Muhammad's men love Muhammad."

The Prophet صلى الله عليه وسلم was deeply grieved when he learnt of these terrible events. He prayed long, begging of God His mercy and help.

Jews Prepare to Fight

Some elements of the Jewish community again started giving trouble. Banu Nadhir made a plot to kill the Prophet صلى الله عليه وسلم. They invited him to their place with thirty men. They said they would have the same number of their own men there. They wanted to know the truth. They said, they would accept Islam if it was the truth. Actually, they had no such wish. They wanted to have the Prophet صلى الله عليه وسلم at their place to kill him. The plot became known to Muslims through a Jewish lady. The Prophet صلى الله عليه وسلم asked the Jews to make a new treaty. They refused. There was open fighting. The Jews lost and sued for peace. They agreed to leave Medina and went away to Khaibar. The Quresh army did not turn up at Badr as promised but the Prophet صلى الله عليه وسلم kept his word. He went with a small force and came back after camping out for a week.

In the fourth year of Hijra another son was born to Fatima and Ali. He was named Hussain. The Prophet صلى الله عليه وسلم was very fond of him. The same year Ali's mother Fatima bin Asad died. This good lady had brought up the Prophet صلى الله عليه وسلم like her own child. He was deeply grieved at her death. When her body was laid down in the grave, he prayed, "May God reward thee for being a mother to me. Thou wert a good mother indeed."
In the fifth year of Hijra, some tribes made trouble in Daumatul Jandal. They were busy in loot. They were a public danger. The Prophet صلى الله عليه وسلم set out with a thousand companions. He reached there after fifteen days, long journey. He found

the miscreants had fled. There was peace there after that.

A famine raged in Mecca the same year. The Prophet صلى الله عليه وسلم sent to help their poor. Abu Sufiyan visited the Prophet صلى الله عليه وسلم in Medina. He requested him to pray that the famine might be lifted.

The Prophet صلى الله عليه وسلم gave away in marriage to Zaid bin Harith, a freed slave, his own cousin Zainab.

Muslim women were ordered to cover their faces.

Jews and Muslims

The same year another army made ready to attack Medina. Banu Khaza and the Muslims joined battle at Marisi. First the Prophet (saw) invited them to peace. They answered back with an arrow. A general attack was ordered. Muslims surrounded the enemy force. When the Banu Khaza found their retreat cut off, they sued for peace. One Muslim was killed. Ten men of the enemy fell in the battlefield.

All Tribes Attack

The Jews who had left Medina were now free to make trouble. They visited the Quresh and several other tribes. Soon they had them on their side. It was agreed to mount an all-tribes attack on Muslims. A force twenty thousand strong took to the field with Abu Sufiyan as their commander. When the news reached Medina, the Prophet صلى الله عليه وسلم decided to dig a ditch to make the city safe. The Prophet صلى الله عليه وسلم and his companions worked hard for many days together.

During this period many went without food. The Prophet صلى الله عليه وسلم missed his meal for days. One day Jabir bin Abdullah saw the Prophet صلى الله عليه وسلم in a very weak condition. He went home and asked his wife if she had any foodstuff. She said that she had a goat and some barley. The goat was killed. She told Jabir to bring to meals the Prophet صلى الله عليه وسلم and a few friends. Jabir spoke to the Prophet صلى الله عليه وسلم aside. He invited him to dinner at his house, with a party of friends to share. The Prophet صلى الله عليه وسلم asked how much food he had. Jabir told him the position. The Prophet صلى الله عليه وسلم said, "That is a lot." Turning round he called out, "O Ansar, O Muahjirs, come, Jabir has asked us to meals."

One thousand starving companions followed him. The Prophet صلى الله عليه وسلم asked Jabir to hurry home and tell his wife not to bake bread until he was there and not to remove the meat-pot from the fire. When the Prophet صلى الله عليه وسلم reached Jabir's house, he blessed the pot and the dough. Then Jabir's wife started baking bread with another woman to help. The Prophet صلى الله عليه وسلم started serving out meals. Jabir said, "I swear by God who holds my life in His hands, all the people were satisfied while my wife was still baking bread and the meat-pot was still on the fire."

Six Articles of Faith

Narrated by Ḥaḍrat 'Umar bin al-Khaṭṭab, (Allah be pleased with him): said the Holy Prophet (peace of Allah be on him and His blessings), "The requirements of Faith are that thou should believe in Allah and in His Angels and in His Books and in His Prophets and in the Last Day, i.e., the Day of Requital, and that thou should also believe in Allah's determination of good and in His determination of evil." (Muslim)

ANNOUNCEMENT FOR ADMISSION
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Jamia Ahmadiyya UK will be holding entry test and interview on 11th and 12th July 2018 for this year's intake of students. The following conditions apply:

Qualifications:
Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

Age on Entry:
Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Report:
The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview:
The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah عليه السلام .**

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2018 entry MUST arrive by 30th May 2018. Applications received after that will not be considered.

Applications should be addressed to:

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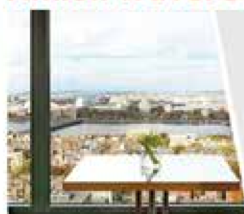
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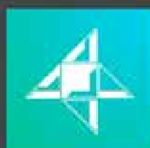
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Roehampton Tabligh Event

Once again, We have celebrated the Christmas Event on 25th December 2017 with our Christian neighbours and friends in a local church as we did last year, too.

We visited St. Joseph Church in Roehampton, where we distributed fruit in bags as well as sweets and chocolates to all people who participated in a the prayer at Church.

Alhamdulillah it was an amazing programme with our local community.



Our Khudaam, Ansaar Atfal & Lajna participated in this great event.

We arrived at 10:00am at St. Joseph Church Roehampton and upon arrival, we met the father and other staff of the church. It was a big surprise for them that a such big team of the Ahmadiyya Muslim community is visiting the Church on Christmas Day to wish them good wishes along with fruits, sweets and chocolates.



They appreciated the gesture and agreed that such unity and acts will bring really love and peace within society.



As those who were engaged in prayer came out, they were handed a fruit / sweets bag. Upon asking us why were wete celebrating on Christmas Day despite being Muslims, we answered that Islam teaches to celebrate the happiness of all people and that is part of ones integration. Regarding this, they were all very thankful to see our friendly and cooperative behaviour. They were also very inspired by our attitude. People said it is necessary to establish a close contact with us.

They also gave us good wishes in return.

Ashfaq Ahmad

Muntzim Tabligh Roehampton

Cheque presentation ceremony Majlis Manchester West



Majlis Ansarullah Manchester West held a cheque presentation ceremony at Darul-ul Aman Mosque in Manchester.

The session began with the recitation of the Holy Quran followed by an introduction of the Ahmadiyya Muslim Association, UK and our efforts to promote various charities all over the world. The purpose of our Charity Walk for Peace was also explained. Rights of children, women and deprived were also highlighted in accordance to Islamic teachings.



A cheque for £250 was presented to "Forget Me Not", a charity for the children. The management appreciated our efforts to help various charities.

Majlis Raynes Park Village Visit and Tabligh Stall

Majlis Raynes Park organised a Tabligh stall at Tadworth on 22nd January, 2018. Several people visited the stall and were pleased to see our books on display, which were:

1- Pathway to Peace
2- Life of Mohammad
3- Islam Response to Terrorism
4- Peace-Equality-Respect



About 165 different kind of leaflets were distributed which were readily accepted by them. One member of the BNP Party tried to create trouble by shouting at us but luckily a police man came and stood with us.



Middlesex Region - Report – Nov 2017
The Art of Islam Exhibition

The Middlesex region held an art of Islam exhibition in November 2017. Ansar from Hounslow North, Slough, Greenford and High Wycombe participated to organise. The exhibition was held for three hours.



The event was well publicised by distributing leaflets and posters across Egham, Runnymede and Stains-Upon-Thames. Efforts were made to inform the local schools, and churches and newspapers were also contacted. Nazim-e-Aala, Middlesex region, gave a radio interview on Voice of Islam during their drive-time slot.



The exhibition was attended by 25 non-Ahmadi guests and a useful and lively discussion took place on various aspects of our Jamaat and activities.

Tabligh report for Majlis Northampton December 2017

Members of the Majlis Northampton continued their Tabligh activities during the month of December 2017.



One member was able to distribute 276 leaflets about "True Islam" during face to face meetings.

We were able to distribute 200 Seasons Greeting cards to our neighbourhood, doctors, shop workers, commercial, banks and friends.

A visit was made to the Burlington Care Home and we distributed 30 Christmas cards and provided them with gifts. Two copies of the Holy Quran were presented and placed in a local library.



We also distributed food as a gift to 50 people in a charity which helps the homeless.

(Report by Ch Habib Ullah, Northampton Zaeem Ansarullah.)

MAJLIS BAITUL FUTUH REGION



Majlis Baitul Futuh organised a coffee evening at Merton council Library. It was attended by 21 guests and 12 Ansar brothers.

Regional Nazim-e- Aala and Nazim Tabligh, Mubarik Niyazi also attended. Guests were encouraged to ask any questions and a lively discussion followed on different topics of common interests. Our efforts to make peace and harmony in the community were also appreciated by our guests.

(Muhammad Akbar, Zaeem Majlis)



Thornton Heath South Tarbiyyat Forum

Majlis Thornton Heath South held a Tarbiyyat Forum on Sunday 21st January, 2018, at Baitus Subhan Mosque in Croydon.



The programme began with the recitation of the Holy Quran followed by various aspects of Tarbiyyat such as observing Salat, recitation of the Holy Quran, reading books of the Promised Messiah and matters related to family issues. Qaid Tarbiyyat, Nadim ur Rehman and Murabi Daud Ahmad from Jamia Ahmaddiya addressed the audience.



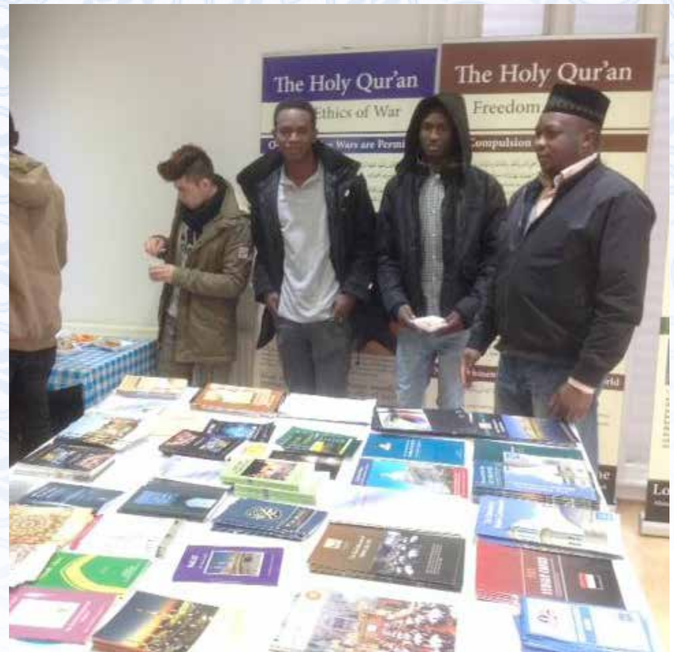
Despite bad weather, the attendance was good and 144 people participated in the forum.

(Report by Nasir Malik)

Report from Majlis Bromley and Lewisham

A coffee afternoon was organised by Majlis Bromley and Lewisham on 12th January, 2018 at Tahir Mosque in Catford.

It was attended by five non-Ahmadi guests from Turkish, Afghani and Somali backgrounds. They keenly listened to the Friday sermon by Hadhrat Khalifatul Masih V (aba) and joined us in Juma prayer. The guests were also presented with our Tabligh leaflets.



Report from Majlis Manchester West

Alhamdulillah Majlis Ansarullah Manchester West had an opportunity to organise an exhibition in Salford Council hall. It was held during the full session of the Salford Council meeting.

During the opening session of the meeting our regional Missionary Mohammad Khursheed introduced the Jamaat Ahmadiyya and our efforts to establish peace and harmony in the community. Outside the meeting room an exhibition was set up with copies of the Holy Quran and various translations in different languages and our literature. About 60 councillors visited the exhibition and showed keen interest. They were presented with various leaflets and some books.

(Report from Muhammad Kashif, Regional Nazim-e-Aala)







Report from Majlis Balham

Alhamdulillah, Majlis Ansarullah Balham got the opportunity to organise a successful Charity food stall on Friday 8th December, 2017 in Hill Brook Primary School in Tooting.

The charity food stall was organised to raise funds and introduce the Charity Walk for Peace, and also show the activities of our charity in different parts of the world.

In order to minimise the cost and raise more money for the good cause, the food for the charity stall was prepared in homes and donated by local Ansar. We displayed charity pop-ups and charity leaflets were also distributed to the visitors. Most of the food was sold within the first hour and we were able to raise £300 for the charity in just three hours. All the visitors enjoyed our delicious food and appreciated our efforts both within the local community and also in different parts of the world.

Gift packs and greeting cards were presented to the school teachers and all visitors. We also had very interesting discussions with some of the teachers and visitors.

(Report from Shahid Mahboob, Zaeem Balham Majlis)









Majlis Birmingham South

Majlis Ansarullah Birmingham South organised a Tabligh Stall at Kings Heath High Street on 13th January, 2018. It is a busy high street and attracted a number of visitors. We were able to distribute 97 leaflets on different subjects. The book, Pathway to Peace, was gifted to those visitors who showed keen interest in our efforts.

(Report from Muhammad Azfar Ahmad, Muntazim Tabligh Birmingham South)



رپورٹ ریفریشر کورس مجلس انصار اللہ یوکے 2018

اللہ تعالیٰ کے فضل اور رحم کے ساتھ امسال بھی مجلس انصار اللہ یوکے کو تمام لوکل اور ریجنل عہدیداران کا ریفریشر کورس منعقد کرنے کی توفیق عطاء ہوئی۔

امسال بھی اس ریفریشر کورس کو دو حصوں میں تقسیم کیا گیا تھا پہلے حصہ میں جو کہ مورخہ 28 جنوری 2018 کو مانچسٹر میں منعقد ہوا مجلس انصار اللہ یوکے کے ناردرن 4 ریجنز کو مدعو کیا گیا تھا اس طرح ان ریجنز کی 35 مجالس نے شرکت کی۔ اس ریفریشر کورس میں 8 شعبہ جات کی علیحدہ بیک وقت میٹنگز منعقد کی گئیں جن میں شعبہ مال، تبلیغ۔ تربیت، تعلیم، ایثار، تعلیم القرآن، ذہانت و صحتِ جسمانی اور عمومی شامل تھے کی الگ میٹنگ کی گئی۔ ان میٹنگز میں متعلقہ شعبہ جات کے قائدین، نائب قائدین کے علاوہ ریجنز کے ناظمین اور مجالس میں سے متعلقہ شعبہ جات کے منتظمین نے شرکت کی۔

رجسٹریشن کا آغاز صبح 9:30 بجے شروع کیا گیا اور باقاعدہ پروگرام کا آغاز صبح 10 بجکر 45 منٹ پر تلاوت۔ عہد اور دعا کے ساتھ ہوا۔ 11 بجے مندرجہ بالا شعبہ جات کی میٹنگز 8 مختلف مقامات پر منعقد ہوئیں جو کہ 12 بجکر 45 منٹ تک جاری رہیں۔

نماز اور کھانے کے وقفہ کے بعد 2 بجکر 15 منٹ پر پروگرام کا دوبارہ آغاز ہوا اس سیشن میں تمام قائدین اور عہدیداران شامل ہوئے اس میں باقی ماندہ 5 قائدین نے اپنا سالانہ پروگرام پیش کیا۔ شعبہ جات کے پروگراموں کے دوران بھی عہدِ داران کو سوالات کرنے کا موقع دیا گیا تھا جبکہ اس کے علاوہ پروگرام کے آخر پر تقریباً 2 گھنٹے سے زائد سوال وجواب کے لئے علیحدہ سے بھی مختص کیا گیا تھا جس میں بھی شاملین نے بھرپور حصہ لیا۔ اس پروگرام میں مجموعی طور پر 376 عہدیداران نے شرکت کی۔

اسی طرح مورخہ 4 فروری 2018 کو باقی ماند 11 ریجنز کی 95 مجالس کا ریفریشر کورس طاہر ہال لندن میں منعقد ہوا۔ اس ریفریشر کورس میں 9 شعبہ جات کی علیحدہ بیک وقت میٹنگز منعقد کی گئیں جو کی نماز ظہر تک جاری رہیں۔ ان میٹنگز کے دوران تمام زعماء مجالس اور ریجنل ناظمین اعلیٰ کی میٹنگ صدر مجلس اور نائب صدران کے ساتھ ہوئی۔ نماز اور کھانے کے وقفہ کے بعد پروگرام کا دوبارہ آغاز ہوا جس میں 5 قائدین نے اپنا سالانہ پروگرام پیش کیا۔ بعد ازاں سوال وجواب کا سلسلہ شروع ہوا۔ اور اس دوران نماز عصر کا وقفہ بھی ہوا، نماز کے بعد سوال وجواب کا سلسلہ جاری رہا۔ اس ریفریشر کورس مین مجموعی طور پر 998 لوکل اور ریجنل عہدیداران نے شرکت کی۔ امسال بھی قیادت عمومی نے لائحہ عمل انگریزی اور اردو میں شائع کیا ہے جو کہ تمام عہدیدارن میں تقسیم کیا گیا۔

اعلان برائے داخلہ جامعہ احمدیہ یوکے 2018ء

جامعہ احمدیہ یوکے کی درجہ ممہدہ کیلئے داخلہ ٹیسٹ (تحریری امتحان وانٹرویو) 11 اور 12 جولائی 2018ء کو
انشاءاللہ جامعہ احمدیہ یوکے میں ہوگا۔ داخلہ ٹیسٹ میں شمولیت کے قواعد حسب ذیل ہیں:۔

تعلیمی معیار

درخواست دہندہ کے کم از کم چھ مضامین میں جی سی ایس ای (GCSE) کم از کم تین مضامین میں اے لیولز (A-Levels) یا اس کے مساوی تعلیم میں C گریڈ سے کم گریڈ یا 60% سے کم نمبر نہ ہوں۔

عمر

جی سی ایس سی (GCSE) پاس کرنے والے طالب علم کی زیادہ سے زیادہ عمر 17 سال اور اے لیولز (A-Levels) پاس کرنے والے طالب علم کی زیادہ سے زیادہ عمر 19 سال ہونی چاہیئے۔

میڈیکل رپورٹ

درخواست دہندہ کی صحت کے متعلق ڈاکٹر (GP) کی طرف سے تفصیلی میڈیکل رپورٹ انگریزی زبان میں درخواست کے ساتھ منسلک ہونی چاہیئے۔

تحریری ٹیسٹ وانٹرویو

درخواست دہندہ کا ایک تحریری ٹیسٹ اور ایک انٹرویو ہوگا۔ جس میں سے ہر دو میں پاس ہونا لازمی ہے۔ انٹرویو کیلئے صرف اسی کینڈیڈیٹ کو بلایا جائے گا جو تحریری ٹیسٹ میں کامیاب قرار پائے گا۔ تحریری ٹیسٹ اور انٹرویو کیلئے قرآن کریم ناظرہ، وقف نو سلیبس اور انگریزی واردو زبان لکھنا، پڑھنا اور بولنا بنیادی نصاب ہوگا۔ تاہم ترجمہ قرآن کریم اور کتب حضرت اقدس مسیح موعود علیہ السلام کے بارہ میں بھی کینڈیڈیٹ کا اس طور پر جائزہ لیا جائے گا کہ اس میں ان کے پڑھنے کا رجحان موجود ہے کہ نہیں۔

درخواست دینے کا طریق

درخواست، متعلقہ درخواست فارم پر درج ذیل دستاویزات کے ساتھ ہی قابل قبول ہوگی:۔

۱۔ درخواست فارم مع تصدیق نیشنل امیر صاحب۔

۲۔ درخواست دہندہ کی صحت کی بابت تفصیلی میڈیکل رپورٹ (بزبان انگریزی)۔

۳۔ جی سی ایس سی/اے لیولز کے سرٹیفیکیٹ کی مصدقہ نقل۔ نتیجہ کے انتظار کی صورت میں سکول یا ٹیوٹر کی طرف سے متوقع گریڈز (Projected Grades) پر مشتمل خط۔

۴۔ پاسپورٹ کی مصدقہ نقل۔

۵۔ درخواست دہندہ کی ایک عدد پاسپورٹ سائز فوٹو۔

متفرق ہدایات

۱۔ درخواست میں کینڈیڈیٹ کے نام کے سپیلنگ وہی لکھے جائیں جو پاسپورٹ میں درج ہیں۔

۲۔ مصدقہ درخواست جامعہ احمدیہ یوکے میں **30 مئی 2018ء** تک پہنچنی لازمی ہے، اس کے بعد موصول ہونے والی درخواستوں پر کارروائی نہیں کی جائے گی۔

۳۔ جامعہ احمدیہ یوکے کا اڈریس درج ذیل ہے:۔

THE PRINCIPAL
Jamia Ahmadiyya UK
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۴۔ رابطہ کیلئے جامعہ احمدیہ کے اوقات سوموار تا ہفتہ صبح آٹھ بجے سے دوپہر دو بجے تک ہیں۔

(پرنسپل جامعہ احمدیہ یوکے)